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an average of 7.1 children per mother as against an average of 5.1 children per mother in the accident group.

There is a relation between alcoholism and hereditary feeble-mindedness, but it is not evident from the figures which is cause and which is effect. Dr. Goddard's own judgment is: "If alcoholism did cause feeble-mindedness, the number of the feeble-minded would be enormously greater than it is now." "More people are alcoholic because they are feeble-minded than vice versa."

The force of such a study as this is compelling. The great question is, what shall we do about it? The first possibility is that we should do nothing. Unless the feeble-minded marries another feeble-minded individual, the offspring are not likely to show feeble-mindedness. Nevertheless the modern studies along Mendelian lines have shown that such offspring are not sound; in technical terms, part of them are "simplex," not "duplex." If mated with other similar persons, who may appear quite normal, a certain proportion of their offspring is almost certain to be feeble-minded. Prohibition of marriage between the feeble-minded is futile, for it does not prevent them from becoming parents. Colonization is good, but it is likely to be long before provision can be made for all. Sterilization is useful in individual cases but likewise for various reasons not a general solution. Meanwhile the immediate program should be to learn more about the situation. The mere fact that most feeble-minded are to be viewed as cases of mental arrest—as children of various ages—if all its implications are followed out, will be highly important for their treatment. We repeat that the author is performing a high service by these studies which are of importance to social workers, parents, legislators, and courts.

J. H. T.

I. AN ESSAY ON THE CIVILIZATIONS OF INDIA, CHINA AND JAPAN.

A Report made to the trustees of the Albert Kahn Travelling Fellowships. By G. Lowes Dickinson. London and Toronto: J. M. Dent & Sons, 1914. Pp. 86.

This book should be considered in connection with "Appearances," by the same author, a short notice of which appeared in the January number of the JOURNAL, though "Appearances"—the preliminary sketches for the slight but significant finished study—touches on some points not developed

in the Essay. In both, the style is so limpid, and the proportion between thought and expression so severe, that they seem at first colorless and bald; but attention quickly reveals rare mastery of language and distinction of mind. It is a mind somewhat resembling John Galsworthy's, with instincts and standards as fastidious, but more completely intellectualized; with something of Edward Carpenter's serenity and courage, though inferior in psychic originality and creative force; a mind free from parochialism or vulgarity, but with a certain thinness of emotional fibers. In his very suggestive remarks on the Hindu conception of religion, he observes that spiritual experience is the most individual and incommunicable of all, and questions whether the spread of modern scientific methods may not be incompatible with that experience, even in the small number of people who have its potentiality. The problem is not peculiar to India; but it seems to us that if Western civilization is ever to attain to any real mastery of life (apart from its material framework), we must learn much experimental psychology from the East. Among other things "that power of prolonging an emotion which seems to be the secret of Eastern Art,"—and Mr. Lowes Dickinson might have added of Eastern pleasure as well. We should no more fear the extinction of the gift of mystic ecstasy than that of artistic creation by the growth of knowledge; rather will religion—like love—become more spontaneous when no longer petrified into obsolete institutions. Already educated Indians are beginning to control that disastrous fecundity—the first step in the enlightened culture of life; and the great war must revalue as many values in India as elsewhere.

The civilization of China and its modifications in Japan, Korea, and Indo China has a peculiar importance. It has been the most stable and in some respects the most elaborate of human societies, and has blossomed in a unique art. Mr. Lowes Dickinson's estimate of Chinese character and achievement, past and future, is high. The monotony and squalor which so many competent observers have noted as the groundwork of Chinese life, hardly appear in his survey. He emphasizes the "positive, secular, and democratic" spirit of the Chinese, and their aptitude for science, enterprise, and organization; and the momentous change now in progress in China. "The educational process has begun, the education both of events and of schooling; and to education the Chinese are eminently responsive." Surely

their keen sense for the actual will soon find that they must adapt their rate of increase to the development of their resources and to the pace of change by methods less wasteful than their former customs; and that modern industrialism, like the larger finer social order which may develop from it, is incompatible with the patriarchal family. In Japan industrialization has gone further than in China, and Mr. Lowes Dickinson anticipates a more rapid ethical and social *débâcle* in consequence. He observes that a "sense at once of the beauty and the tragedy of life, this power of appreciating the one, and dominating the other, seems to be the essence of the Japanese character," but the next stage in their evolution will be inimical to beauty and to human dignity and freedom.

F. W. STELLA BROWNE.

London, England.

KRISHNA AND THE GITA. By Sitarath Tattvabhushan. Calcutta: Brahma Mission Press, 1914. Pp. xii, 406.

This sincere and learned exposition should be known to all students of the Bhagavadgita. That poem is familiar to many who have never ventured elsewhere into Indian philosophy and literature: its form is so dramatic, its main lesson (that we should abstain not from action but from its fruits) is presented so clearly, and it faces the problem War with a frankness so unknown to Christianity, that it must always make a strong appeal. But its difficulties are immense, and Mr. Tattvabhushan, who combines Hindu insight with Western rationalism, is well equipped for dealing with them.

He writes from a Brahmaist, that is to say from a Unitarian, standpoint; he rejects all miracles and appeals to authority, and dethrones the Puranic Krishna and Arjuna to put in their chariot the Divine Logos, guiding the passions of man. Nor does he follow those Brahmaists who, like the late Maharshi, believe that India has nothing to learn from Christianity. Though denying any direct Christian influence on the Gita, he compares it, often disadvantageously, with the Pauline epistles and the Fourth Gospel, and whether we follow him here or not, we can recognize the fairness of his mind. Knowledge of God, he holds, can be gained neither by intuition nor by instruction, but by a steady devotion to philosophy; to neglect all teachers would be wrong, to follow one teacher would be equally wrong.